

27. Well knowing those (sacrificial)
deeds of
TUBVASA and YADir,¹ lie overcame ATTNAYJYYA in
battle.

28. I praise our common (!NDBA)? the
deliverer
of your families, the slayer (of your enemies,
the
bestower) of riches in cattle.²

29. (I praise) in hymns the mighty INDBA,
the
augmenter of waters, for the attainment of
wealth,
when the *jSoma* is effused with (song);

SO. "Who cloye for T&ISOZA the broad
womb-like
cloud, (and made) a path for the cows³
to issue
forth,

81. Whatever thou undertakest in thy
exhilara-

^{T J J.T. J. • J.T. J}
XLVIII

tion, whatever thou purposest in thy
mind or art
thinking to bestow,—O IOTRA, do it not,
but bless
us.⁴

abl. of Kadru, the well-known mother of
the nagas.
takes the isolated *sahasrdbahwe* as a
Vedic dative without guna
in the sense of ""battle." He translates the
verse, "Ber Kadru-
Trank hat eingeschliirffc, Indra ZU.T
tausendarmgen Schlacht!"
The Sama Yeda reads *adadishta* for *aded-
ishta*.

¹ These names are associated in i. 36. 18; 54.
6 ; 174. 9; and
elsewhere. Nothing is known of *Lknavdyya*.
The fit. Petersburg
Diet, takes it as an adj. (*a+hmt*), "nicht zu
leugnen₃ ni^ht zu
heseitigen." Perhaps the sentence may
mean, "he prevailed

indisputably in battle."

² Sama Yeda, I. 3. 1. 2. 1.

³ *Go* here means "water, rain."

⁴ Sayana understands this, "do it not, for thou hast done it for us,—only make us happy/* Could it be that the worshipper had a feeling of nemesis ? or would he monopolize all ?